



L.J.C. et M.I.

INDIAN RECORD

A National Publication for the Indians of Canada

Vol. XXVII, No. 6

WINNIPEG, CANADA

10 cents

JUNE 1964



GIFTS PRESENTED: l. to r., S. Kateri, CSM, a Micmac of Membertou Reserve; Miss Francis Doucette, RN, of Membertou Reserve, on staff at St. Rita Hospital; Rev. R. J. Laffin, parish Priest; Miss Irene Kabatay, a student, and Miss Audrey MacDougall, fieldworker, St. F. X. University Extension Dept.

17 Graduate in Home Nursing

SYDNEY, N.S. — A Red Cross Home Nursing Course was held here for the first time in an Indian community in Nova Scotia.

The course, held at Membertou Indian Reserve (Sydney), was supervised by the St. F. X. Extension Department and directed by the Sydney branch of the Canadian Red Cross. Seventeen Indian ladies received certificates at the successful completion of the course.

Miss Frances Doucette, RN, of the Membertou Reserve, very competently instructed the course. Frances is a graduate of St. Elizabeth Hospital, North Sydney, and is presently on the staff of St. Rita Hospital in Sydney.

At the graduation exercises, May 13, Sister Kateri, CSM, a Micmac Indian from this same community, addressed the class and spoke highly of their perseverance and good work. She urged the women to continue this type of study to increase their knowledge and to make them ready to cope with changing society.

Rev. R. J. Laffin, parish priest, and vice-president of the Sydney branch of the Canadian Red Cross, presented the Home Nursing Certificates. Other representatives of the Red Cross were Mrs. Dixon, chairman of Women's Work, and Miss Huntington, RN.

Miss Irene Kabatay of the Home Nursing Class presented Miss Doucette with a gift in ap-

preciation for the time and effort she spent on the course.

This program will include Home Nursing Courses on the other Cape Breton Reservations this Fall.

(Group photo on p. 3)

Manitoba Natives Joint Conference

Councillors and chiefs representing six major Manitoba Indian regions, met in Winnipeg June 2 to set up an independent Indian-Metis conference planning organization.

Held annual for the past 10 years under the auspices of the Winnipeg Community Welfare Planning Council, the Indian-Metis conferences after 1965 will be on their own.

Recognizing the need for Indians and Metis in Manitoba to assume responsibility for conducting their own discussions, the Winnipeg Planning Council will concern itself with the needs of Indians and Metis in the Greater Winnipeg area.

Before the transition is made, Indian-Metis conferences on a regional basis will be established.

The first of the regional meetings will be held in the Interlake area in August.

Representatives assuming organizational responsibilities for six regions are: Chief Joe Bignell, The Pas reserve; Chief Alex Swain, Berens River; Metis representative George McKay, Berens River; Chiefs Gordon Bruyere

and George Barker, Fort Alexander; Councillor John Anderson, Fairford; Chief Edward Thompson, Peguis reserve; and Chief Lionel Shannacappo, Rolling River.

(Concluded on p. 8)



Miss Mabel Pokiak
(Story on p. 3)

Blackfeet to Sue U.S.

Claiming they have been short-changed by Canadian authorities and robbed by the U.S. government, Indians in Canada are seeking redress, according to a Canadian Press report dated June 5.

In one action, members of the Canadian Blackfoot tribe from the Gleichen district of Alberta near Calgary, are asking for the setup of an international arbitration tribunal to settle a 76-year-old claim against the U.S. government.

In a separate action, the Blackfoot have launched a \$5 million suit against the Canadian government for what they claim was mishandling of band funds, and an outright steal of lands deeded to them by treaty.

At the National Indian Council conferences held in Winnipeg June 4-5, spokesmen for the Canadian Blackfoot band detailed what they charge are abrogations of treaties by both Canadian and U.S. governments.

Request Made

Blackfoot Chief Clarence McHugh, of Gleichen, Alta., said at a press conference the federal department of external affairs has been asked to set up an interna-

tional tribunal to arbitrate claims against the U.S.

The claims arise from the signing of a treaty in Montana by Blackfeet, Sioux and other bands in 1855 when they agreed to cease warfare not only against the U.S. but against each other.

The treaty, signed by a long list of Indian chiefs and representatives of then-U.S. President Franklin Pierce, gave them perpetual rights to land stretching from the Rocky Mountains to the Saskatchewan River in the east, and from Red Deer, Alta., to the Yellowstone National Park in the south.

Then, in 1870, the white man drew a line through the territory and named it the United States-Canadian border. In 1888 another treaty was drawn up which put the American Indian onto reservations and paid him \$650,000 to be divided amongst the bands concerned for the lands they agreed to give up.

Caught on the Canadian side of the border, Blackfoot, Peigan, Bloods and other bands received nothing.

Calgary lawyer Wedbester Macdonald, acting on behalf of the Canadian Indians said action has started to seek redress. While a claim has been prepared, the department of Canadian external affairs must set up the international tribunal to arbitrate the case.

Mr. Macdonald said that the Sioux in Manitoba and Saskatchewan "undoubtedly have a case," against the American government and suggested that the tribunal would likely arbitrate a wide range of claims.

In the action against the Canadian government in a claim placed before the Exchequer Court, the Blackfoot are seeking \$5 million in compensation for what they charge has been breach of trust by Canadian authorities.

No Payments

In the Gleichen district, large tracts of land were held by the Blackfoot and relative bands until 1908. The band fund in Ottawa at the time held \$2,000 in trust of the Canadian government.

A public sale of 23 square miles of valuable timberland realized \$177,000 for the government but

(Turn to p. 3: Blackfeet)

INDIAN RECORD

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207 Cadomin Bldg., 276 Main St.

Ph. 943-6071 Area Code 204 Published 10 times a year

Subscription Rate: \$1.00 a Year

Winnipeg 1, Man.

Printed by Canadian Publishers Ltd., Winnipeg, Man.
Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada,
and for payment of postage in cash.

The Churches and the Indians

We have been asked to retract the editorial we wrote in last month's *INDIAN RECORD* concerning Mr. William Wuttunee, president of the National Indian Council, on the grounds that the press reported wrongly his attitude towards the Churches as resentful, on the basis of statements allegedly made February 19, in Toronto, at the 1964 session of the United Church Board of Evangelism and Social Service.

The daily press then reported that Mr. Wuttunee had said the Churches had betrayed the Indians, that they competed in promoting sectarian divisions and that they condemned Indian culture as paganistic.

Mr. Wuttunee's answer to this charge, made repeatedly since to the press and on television is this: "If I had made such a statement I would hardly have been asked to speak to the Canadian Council of Churches in Ottawa a week after I was supposed to have said this. I believe that religion is a matter of individual conscience." (1)

We have secured the official text of Mr. Wuttunee's February 19 address to the United Church Board and we have read it carefully. We admit that there is no direct reference to the Churches having betrayed the Indians and having condemned paganism. But the entire address is an apology for the Indian traditional beliefs and religious practices as well as an indictment of the Christian missionaries who have endeavored to bring the Gospel of Christ to these nations.

The speaker objects to the "multiplicity" of religions as a factor which has created the Indian problems of today; he accuses the Church of England of not having created Indian bishops; he affirms that after 400 years of contact there are only two or three Indian priests.

True, there are no Anglican Indian bishops, but there are several Indian priests, Fathers Jacob and Brown, Jesuits, Mercredi and Fox, Oblates, and many others who are of mixed blood, beginning with Father Lacombe, who either have died recently or who are still active in the ministry.

There is no point in repeating the other attacks made by Mr. Wuttunee on the Anglican and Roman Catholic Churches, which can be quoted from his February 19 address.

It was said that speakers in the United Church Board of Evangelism conferences are asked to be provocative in their remarks.

Let us rather believe in the present good intentions of Mr. Wuttunee who, perhaps, has been confusing formal religion with native culture and has taken too literal a view of the Board's requests to be provocative.

We will accept his later statements as being the true expression of his inner convictions concerning religion, although we do not subscribe to them.

The Church's primary and essential mission is to teach the Gospel, the "good news" of Christ's Redemption to the whole world and she would be remiss if she failed in this task. Let it be known that the Church which has brought the Gospel to Canada's Indians at the cost of tremendous expense in personnel and material resources, is keeping up with modern times, endeavoring to adapt her apostolate to contemporary social and economic life.

(1) Toronto Globe and Mail, June 15, 1964 — report on the annual Toronto Indian Club dinner held June 13.

Our Own Backyard

Editorial in *THE GLOBE AND MAIL*

Canadians often display a curious perverseness toward the problems of their Indian and Eskimo minorities. Communities in the Far North are visited occasionally by officials or politicians who report later that conditions are intolerable. But at this point some unseen hand falls upon the development of any effective plan of attack on the problems and the intolerable continues to be tolerated.

Canada's anxious involvement in the troubles of Africa or the East stands in sharp contrast to this laissez-faire attitude. The job under our noses is somehow less pressing than the one which awaits us half way around the world. This was illustrated by a report that difficulty was being experienced in the recruitment of a mere 20 university students for summer work among Eskimos and Indians.

The task of the students, some working under federal authority, others under the province of Ontario, would be to improve the economy of the communities to which they were attached and to appraise their educational, social, recreational and health services. Challenging projects of this type, it would seem, confer benefits on the helpers as well as on those they are helping.

The problem of recruitment is that, if students volunteer for this unpaid work, they forfeit the chance to the kind of job which will help pay their university fees in the year ahead. The University of Toronto has been asked if it will waive fees for students taking part in the scheme, as the University of Alberta now does. No decision has been given at the time this goes to press.

Consider, by way of contrast, the operations last year of the Canadian University Service Overseas, which sent off about 250 Canadians to destinations in Asia, Africa and the West Indies to participate in Canada's expanding foreign aid program. Is a home aid program of much more modest dimensions truly beyond our reach?

Adult Education and Community Development

by Audrey MacDougall,
Sydney, N.S.

"Wa-la-lid" — is how the Micmac Indians express their appreciation for the interest we show in helping them and their communities.

To observe them is to sympathize with their sorry plight. Conflicting values, for centuries past, blocked the acceptance of the white man's way; misunderstood, seemingly hostile, exploited by white men, the Indians were left behind, lacking in knowledge and skills. Referred to as "a dying race" three or four generations ago, education and training, medical services and improved living conditions have changed all this.

Looking to the future, the St. Francis Xavier University Extension Department of Antigonish sees the need for community development and adult education in the Indian communities. Since 1957 Extension workers have worked with the Micmac Indians in Nova Scotia.

During the past year it has worked with 450 Indian families in 5 Indian communities on Cape Breton Island, and at Bayfield in Antigonish County. Over 1,500 Indians have benefited from

leadership courses, study clubs, community planning groups, home nursing and homemaking instructions, sewing classes, courses in wood working and auto mechanics, and home visits by Extension fieldworkers.

Women's groups have sponsored suppers, teas, sales and raffles to raise money for church and community projects.

To help the people to help themselves is the main objective. To aid them in recognizing the problems in their communities and directing them in discovering ways to overcome these problems.

The people have a desire to improve, but often the difficulties they encounter are greater than the resources at hand. Tangible results are slow to appear. Many community improvement projects seem to get no further than the discussion stage.

But with perseverance and continued interest the Indians will accomplish much. Through the Extension program other groups are interested in Indians and are gradually accepting them as part of our society.

Is the NATIONAL INDIAN COUNCIL legally incorporated, if not, does it have a provincial or federal charter, if not, is it registered in Canada as a non-profit organization? The editor of the Indian Record would like to have proof that the NIC is a legal entity.



MEMBERTOU GRADUATES: Front row—I. to r., Mrs. N. Moore, Mrs. P. Bernard, Miss E. Christmas, Mrs. W. Ginnish, Miss R. Herney, Miss C. M. Moore, Miss I. Kabatay, Miss L. Herney. Back row—I. to r., Mrs.

C. Moore, Miss J. Doucette, Miss A. Googoo, Mrs. C. Marshall, Mrs. M. Paul, Mrs. D. Marshall, Mrs. T. Kabatay, Mrs. F. Doucette, Mrs. C. Herney, Miss Frances Doucette, RN, Instructress. (Story on p. 1)

Joins Major Seminary To Become Priest

by Gabriel Bruyere

OTTERBURNE, Man. — After eleven years of existence, St. John's Seminary is pleased to announce that Paul McKenzie, of Hole River, Man., after having attended the junior Indian Seminary for five years, will enter in philosophy at the St. Boniface Major Seminary this coming September.

Paul's decision brings honor to the Minor Seminary and to all the Oblate Fathers and diocesan priests who have given themselves and their work for the Indian and Metis seminarians, throughout those difficult years.

It is an encouragement to all seminarians of St. John's to keep on giving their good efforts in studying and praying and so achieving, despite difficulties, their ideal to the priesthood.

All those who lived and worked with Paul, are happy to extend to him their best wishes for success and courage in his noble ideal.



Paul McKenzie
Hole River, Man.

First Eskimo Nurse

by Sylvia Veal,

Winnipeg Free Press

The first of her race to complete a course at a professional school of nursing, Mabel Pokiak, a Canadian Eskimo, was one of 118 girls graduated May 11 from Winnipeg General Hospital.

The 23-year-old girl came a long way for her education — from Tuktoyaktuk, in the north-western part of the McKenzie River delta, North West Territories.

Although Mabel admits she still gets homesick, most of her schooling was taken away from home. She spent 11 years at the Catholic Mission school at Aklavik, a town for which she still has "a sentimental attachment. I wouldn't mind nursing there when I'm through."

To Specialize

Her immediate plans are to nurse at the General for a year to gain more practical experience in her two specialties, pediatrics and obstetrics.

"Then I hope to go to one of the N.W.T. nursing stations, either at Aklavik or Tuktoyaktuk."

Mabel said she found hospital routine and the crowded schedule of the student nurse difficult at first. "But I didn't feel as strange or as homesick as I did at Yellowknife," she added.

Mabel took Grade 12 at the Indian and Eskimo school in Yellowknife where "I mixed for the first time with people of other religions. At Aklavik, we didn't get to meet any children from the Anglican mission or federal day schools, so it was a new experience for me at Yellowknife."

Now, thanks to her nursing experience, she finds she can meet people from all walks of life with ease.

Mabel did not think about becoming a nurse as a child. The vocational supervisor in the department of northern affairs and

national resources at Fort Smith encouraged her and keeps in touch. Most of her expenses and a monthly allowance come from the department, part of a program to provide Eskimos with a vocation in the hope that they will return to help their own people.

Wouldn't Be Easy

"When I was in Yellowknife, I thought there were too many nurses, but then I heard there was quite a shortage," said Mabel. "I decided to try it. After reading a book about a student nurse and her conflicts with a matron, I realized it wouldn't be easy, that I wouldn't get along with everyone."

Why did she come to Winnipeg? "Apparently the Winnipeg General Hospital offered to take students from the north, so the department (northern affairs) sent me here."

Mabel is one of a large family of 11 sisters and five brothers. Five sisters are married. Her father was a trapper for many years, once going as far north as Banks Island — "that is when I was sent to school in Aklavik." He also did construction work on the DEW Line.

Own Speed Limit

Asked if she tried to encourage her younger brothers and sisters to continue their schooling, Mabel said she had talked to them. "They go at their own speed. My young brother started school when he was nine because he had poor eyesight for years."

She said most of the young people don't think about the future. "The girls generally quit school at 16 or 17, to get married or take commercial courses," Mabel explained. "I'd be considered old in the north," she laughed.

She hopes work at a nursing station will enable her to reach more young people and to en-

courage them to carry on their education. The department of northern affairs hopes she will be "a fine example for other girls of the north." (Photo on p. 1)

BLACKFEET ...

(From p. 1)

the Indians didn't get a cent. In 1911 another sale followed and in 1917 a sale again.

"The fund in trust for the Blackfoot amounted to about \$3 million in 1930," said McHugh.

The principal could not be touched by the Blackfoot but yet the fund dwindled until it stands at \$1.2 million today.

Chief McHugh explained: The Indians were told by the federal department of Indian affairs they could not manage their own affairs.

"They told us they would give us a bag of money which would never empty," the chief said. "But, somehow, that bag developed a great big hole."

The department used the Indian funds to pay its own staff. About 150 homes promised to be built on their reservation resulted in only four structures erected. Of the four granaries promised, none were built.

In addition, dams, a lake for Ducks Unlimited, highways, municipal sewage and waste dumps were put on Blackfoot land without band permission.

Chief McHugh said he made an effort in 1959 to seek compensation from Ottawa and received a rebuff.

"They (department of Indian affairs) came with two trucks and cleaned out the records held in the offices of the agent for the Blackfoot," Chief McHugh said.

The records held conclusive proof as to land transactions by federal authorities all at the expense of the Indians, Chief McHugh charged.

Paul Kane - His Record of Canada's Indians

Abridged and Edited for the Indian Record by Mrs. Thecla Bradshaw

PAR

"March 28, 1847 — (At Cowlitz River) we came to another Indian burial ground, which seemed to be highly decorated. I wished my Indians to put ashore, but they would not do so. I was obliged, therefore, to put them out of the canoe on the opposite side of the river, and paddle the canoe over by myself. I have no doubt that they would have opposed my doing so had it not been for the name which I had already acquired amongst the Indians, of being a great medicine-man, on account of the paintings I had done. My power . . . was attributed entirely to supernatural agency . . .

"On arriving at the place I found it lavishly decorated with numerous articles, of supposed utility and ornament, for the convenience of the dead in the journey to the world of spirits. These articles consisted of blankets, tin cups, pots, pans, kettles, plates, baskets, horn bowls, and spoons, with shreds of cloth of various colours. One canoe, which was decorated more highly than the rest, I examined particularly. All the articles attached to it were made useless for this world by either tearing, breaking or boring holes in them, the Indians believing that they would be made whole again by the Great Spirit.

Burial of the Dead

"On examining the interior of a canoe I found a great number of ioquas and other shells, together with beads and rings: even the mouth of the deceased was filled with these articles. The body itself was carefully enveloped in numerous folds of matting made of rushes. At the bottom of the canoe lay a bow and arrow, a paddle, a spear, and a kind of pick, made of horn, for digging the camas roots; the top of the canoe, immediately over the body, had a covering of bark, and holes were bored in the bottom to allow the water to run out.

These canoes are always placed on wooden supports, suspended in the branches of trees, or placed upon isolated rocks in the river, to keep them beyond the reach of ravenous animals.

"During my stay the Indians watched me closely from the opposite bank, and, on my return, they examined me as minutely as they well could with their eyes to see that I had not brought anything away with me. Had I been so imprudent as to have done so I should probably have answered for the sacrilege with my life, death being the certain penalty to the most trifling violation of the sanctity of a coffin canoe. I endeavoured to discover who was

buried in the richly decorated canoe, but the only information I could get from them was that the deceased was the daughter of a Chinook chief.

"The Indians here have a superstitious dread of mentioning the name of any person after death, nor will they tell you their own names, which can only be found out from a third party. One of the men asked me if my desire to know his name proceeded from a wish to steal it. It is not an uncommon thing for a chief, when he wishes to pay you a very high compliment, to give and call you by his own name, and adopt some other for himself.

The Flatheads

"March 30th. — We landed at the Cowlitz farm, which belongs to the Hudson's Bay Company. Large quantities of wheat are raised at this place. I had a fine view of Mount St. Helen's throwing up a long column of dark smoke into the clear blue sky. Here I remained until the 5th of April, and took the likeness of the chief of the Cowlitz Indians, a small tribe of about 200. They flatten their heads and speak a language very similar to the Chinooks. They were very friendly to me and I was a good deal amongst them . . ."

* * *

On April 8th, 1847, after Paul Kane's arduous trip across the primitive prairies and over the wild mountainous regions of the west, the artist arrived at Fort Victoria on Vancouver Island and remained there for two months. Time and again he risked death in approaching native tribes warring against one another and fiercely distrustful of strangers.

But the artist's passport was his paintbrush: the Indians firmly believed in his magical powers as he sketched their likenesses. He also won their respect, often matching the Indians' courage and marksmanship in hunting.

He writes — "On the opposite side of the harbour, facing the fort (Victoria), stands a village of Clallums Indians. They turn out 500 warriors, armed chiefly with bows and arrows. The lodges are built of cedar like the Chinook lodges, but much larger, some of them being sixty or seventy feet long.

West Coast Weaving

"The men wear no clothing in summer, and nothing but a blanket in winter, made either of dog's hair alone, or dog's hair and goosedown mixed, frayed cedar-bark, or wild-goose skin,

like the Chinooks. They have a peculiar breed of small dogs with long hair of a brownish black and a clear white. These dogs are bred for clothing purposes. The hair is cut off with a knife and mixed with goosedown and a little white earth, with a view of curing the feathers. This is then beaten together with sticks, and twisted into threads by rubbing it down the thigh with the palm of the hand . . .

"The cedar bark is frayed and twisted into threads in a similar manner. These threads are then woven into blankets by a very simple loom of their own contrivance. A single thread is wound over rollers at the top and bottom of a square frame, so as to form a continuous woof through which an alternate thread is carried by the hand, and pressed closely together by a sort of wooden comb; by turning the rollers every part of the woof is brought within reach of the weaver; by this means a bag is formed, open at each end, which being cut down makes a square blanket . . .

"This tribe flatten the head. The same patois used on the Columbia is spoken by many of them, and I was thus enabled to communicate easily with them."

Once again Kane refers to the Indian custom of fasting before any important decision or event, the long fast clearing the mind and inducing visions. Feasting, singing and dancing usually follow.

"After some time spent in singing and dancing, Chea-clach retired with his people to the feast prepared inside a large lodge, which consisted principally of whale's blubber, in their opinion the greatest delicacy, although they have salmon, cod, sturgeon, and other excellent fish in great abundance.

Sturgeon Fishing

"Sturgeon are caught in considerable numbers, and here attain an enormous size, weighing from four to six hundred weight; this is done by means of a long pointed spear handle seventy to eighty feet in length, fitted into, but not actually fastened to, a barbed spearhead, to which is attached a line, with which they feel along the bottom of the river where the sturgeon are found lying at the spawning season.

"Upon feeling the fish the barbed spear is driven in and the handle withdrawn. The fish is then gradually drawn in by the line, which being very long, allows the sturgeon to waste his

great strength, so that he can with safety be taken into the canoe or towed ashore. Most of their fishing lines are formed of a long seaweed, which is often found 150 feet long . . . Their fish-hooks are made of pine-roots . . . the barb is made of bone . . .

"The Indians are extremely fond of herring-roe, which they collect in the following manner: — Cedar branches are sunk to the bottom of the river in shallow places by placing upon them a few heavy stones, taking care not to cover the green foliage, as the fish prefer spawning on anything green. The branches are all covered by the next morning with the spawn, which is washed off into their waterproof baskets, to the bottom of which it sinks; it is then squeezed by the hand into small balls and dried, and is very palatable.

"Slavery in its most cruel form exists among the Indians of the whole coast, from California to the Behring's Straits, the stronger tribes making slaves of all the others they can conquer. On the coast a custom prevails which authorizes the seizure and enslavement, unless ransomed by his friends, of every Indian met with at a distance from his tribe, although they may not be at war with each other. The master exercises the power of life and death over his slaves . . .

Secret Societies

"The medicine men of the tribe are supposed to possess a mysterious influence with two spirits, either for good or evil. They form a secret society, the initiation into which is accompanied with great ceremony and much expense.

"The candidate has to prepare a feast for his friends and all who choose to partake of it, and make presents to the other medicine men. A lodge is prepared for him which he enters, and remains alone for three days and nights without food, whilst those already initiated keep dancing and singing round the lodge during the whole time.

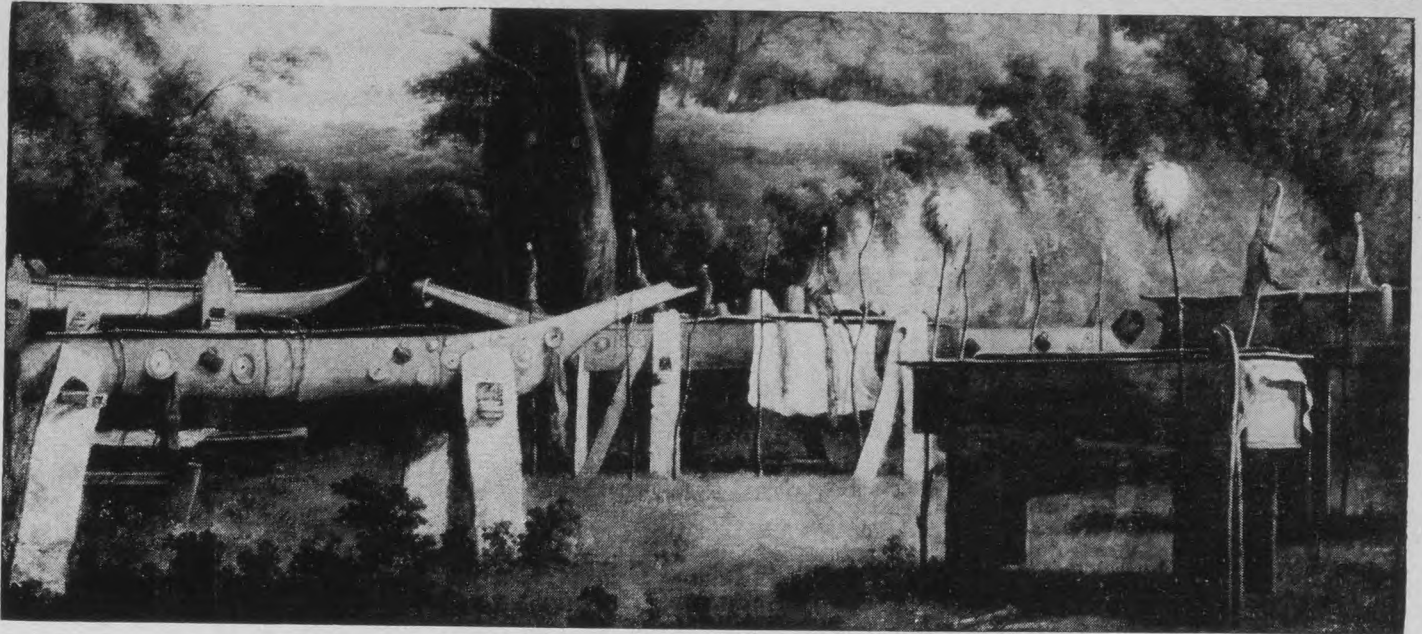
"After this fast . . . he is taken up apparently lifeless and plunged into the nearest cold water, where they rub and wash him until he revives: this they call 'washing the dead.' As soon as he revives he runs into the woods, and soon returns dressed as a medicine man, which generally consists of the light down of the goose stuck all over their bodies and heads with thick grease, and a mantle of frayed cedar bark,

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Indians

PART SIX



The Cowlitz River Indians buried their dead in canoes placed on wooden supports.

Paul Kane Painting.

with the medicine rattle in his hand.

"He now collects all his property, blankets, shells, and ornaments, and distributes the whole amongst his friends, trusting for his future support to the fees of his profession. The dancing and singing are still continued with great vigour, during the division of the property, at the conclusion of which the whole party again sit down to feast, apparently with miraculous appetites, the quantity of food consumed being perfectly incredible.

"Their lodges are the largest buildings of any description that I have met with amongst Indians. They are divided into compartments, so as to accommodate eight or ten families, and are well built, considering that the boards are split from the logs with bone wedges; but they succeed in getting them out with great smoothness and regularity . . .

Potlatch Feasts

"Saw-se-a, the head chief of the Cowitchin, possessed much of what is considered wealth amongst the Indians, and it gradually accumulated from tributes which he exacted from his people. On his possessions reaching a certain amount it is customary to make a great feast, to which all contribute. The neighbouring chiefs with whom he is in amity are invited, and at the conclusion of the entertainment, he distributes all he had collected since the last feast, perhaps three or four years preceding, among his guests as presents.

"The amount of property thus collected and given away by a chief is sometimes very considerable. I have heard of one possessing as many as twelve bales of blankets, from twenty to thirty guns, with numberless pots, kettles, and pans, knives, and other articles of cutlery, and great quantities of beads, and other trinkets, as well as numerous beautiful Chinese boxes,

which find their way here from the Sandwich Islands."

Kane proceeded up the south side of the straits of De Fuca by canoe and reached I-eh-nus, a Clallum village or fort. "It was composed of a double row of strong pickets, the outer ones about twenty feet high, and the inner row about five feet, enclosing a space of 150 feet square. The whole of this inner space is roofed in, and divided into small compartments, or pens, for the use of each separate family. There were about 200 of the tribe in the fort at the time of my arrival. Their chief, Yates-sut-soot, received me with great cordiality . . .

Battle Over Whale

"A few months before my arrival a great battle had been fought with the Macaws, in which the Clallums had suffered very severely. It originated in the Clallums have taken possession of the body of a whale which had been killed by the Macaws, but had got away, and was drifted by the current to the village. The Macaws demanded a share of the spoil, and also the return of their spears, some fifteen or twenty in number, which were sticking in the carcass; both demands were refused, and a feeling of animosity sprang up between the tribes . . .

"Their manner of catching the whale is ingenious . . . and very exciting. Upon a whale being seen blowing in the offing, they rush down to their large canoes, and push off with ten or twelve men in each. Each canoe is furnished with a number of strong seal-skin bags filled with air, and made with great care and skill, capable of containing about ten gallons each.

"To each bag is attached a barbed spear-head, made of bone or iron, when they can get it, by a strong string, eight or nine feet long, and in the socket of the

spear-head is fitted a handle, seven or eight feet in length. Upon coming up with the whale, the barbed heads with the bags attached are driven into him and the handles withdrawn. The attack is continually renewed, until the whale is no longer able to sink from the buoyancy of the bags, when he is despatched and towed ashore. They are sometimes led twenty or thirty miles out to sea in the chase, but such is the admirable construction of their canoes, and so skilfully are they managed, that an accident rarely happens.

"A few months after the quarrel about the whale, the brother of Yellow-cum, the head chief of the Macaws, went to Fort Victoria to trade for ammunition and other necessities, and on his return was attacked by the Clallums. He and one of his men were killed, but three others escaped, and succeeded in getting to Cape Flattery, where Yellow-cum resided.

"Immediately upon hearing of the death of his brother, Yellow-cum fitted out twelve of his largest canoes, with twenty warriors in each, and made a sudden descent upon I-eh-nus; but he soon perceived that he had little chance of success while the Clallums remained within their enclosure completely protected by the logs, while his men were exposed without any shelter to the galling fire which was kept up through the openings between the pickets. He accordingly sent some of his party to the westward side of the fort, who set fire to the grass and wood, which soon communicated with the buildings, while he and the rest of his party kept watch to prevent any from escaping.

"The Clallums were soon forced to rush out to cover the retreat of their women and children into the mountains. Yates-sut-soot and Yellow-cum fought with great

bravery hand to hand, with nothing but their knives, until they were separated in the melée. I saw one of the Clallums who had been shockingly gashed in the battle, having had to run through a long line of the Macaws, each of whom made a cut at him as he passed. The buildings were only partly consumed. Yellow-cum took eighteen prisoners, mostly females, who were made slaves, and he had eight heads stuck on poles placed in the bows of the canoes on his return. These Indians do not scalp their enemies.

Wicker Fish-Traps

"May 12th — We ascended a river about a mile to an Indian fishing station called Suck. The whole breadth of the stream is obstructed by stakes and open work of willows and other branches, with holes at intervals leading into wicker compartments, which the fish enter in their way up the river from the sea. Once in they cannot get out, as the holes are formed with wicker work inside shaped something like a funnel or a wide mouse-trap. In this preserve they are speared . . . and the village has thus a constant supply of food . . .

"These Indians also take a great many ducks by means of a fine net stretched between two posts about thirty feet high, and fifty or sixty feet apart. This is erected in a narrow valley through which the ducks fly in the evening. A smoky fire is made at the bottom of the net, which prevents the ducks from seeing it, and when they fly against it they become confused and fall down, when they are seized by the Indians . . .

Indian Money

"Yellow-cum is the wealthiest man of his tribe. His property consists principally of slaves and ioquas, a small shell found at Cape Flattery, and only there in great abundance. These shells

(Please turn to p. 7)

MISKUM

by W. H.

Part VI

In the past five articles, we have looked at many pieces. This time I want to look at a single community and show what has happened as far as they have gone. I have talked about Cumberland House, Sask., several times before but this time I want to put the whole story together.

Cumberland House is the oldest settlement in Saskatchewan which has been lived in steadily since it was started. It was started as a fur trade post in 1774. At the time, it was very important because it was built at the junction of two main water routes. One of these routes up the Saskatchewan River covered the prairies in Saskatchewan and Alberta. The other one joined to the Churchill and Mackenzie Rivers.

The Cumberland House area was important before the trading post was built because the Crees, Assiniboines and others used these water routes and camped in the area of Cumberland House.

For about 100 years after the trading post was built, most of the trade to the west and north-west went through the settlement and the furs on their way to Europe went east in the spring and summer. When the railway was built, an easier way of moving supplies was started and Cumberland House was no longer important to the fur trade.

It was important to the people who lived there and they tried to make a good living from the muskrats and other animals whose fur was worth money. The moose also provided food. In the summer and fall, the ducks and geese were plentiful. The fishing was fairly good.

Because the Monias — the Whites — raised cattle, many of the local people started to have some too. They raised many cattle and things looked good when floods on the Saskatchewan River drowned many cattle and drowned out the places where grass was good. The people stopped raising cattle and only a few remained.

During the early 1930's when there was a great drought, the Hudson's Bay Company got the rights to a large block of the marsh near Cumberland House and started to farm muskrats. They built dams to hold the water back so that there would be enough water for muskrats to live and they hired the Cumberland House Indians and half-breeds to catch the muskrats for them. Some of the trappers were unhappy because they felt they were not being paid enough for the rats they caught but quite a few trappers were working who might not have been if the project had not been started.

In 1960, the Hudson Bay Com-



Indian cattle rancher at Cumberland House, Sask.

(W. H. Photo)

pany decided that they wanted to stop farming muskrats and they asked the Saskatchewan Government to let them out of the lease they held on the muskrat marsh. The Saskatchewan Government thought about this and thought that maybe the Company should be kept there until the lease ended in 1964. However, they asked the University of Saskatchewan who have a Center for Community Studies, to have one of their Community Development Officers meet with the Government to see what might be done. A meeting was held and it was decided to ask the people of Cumberland House what they thought should be done with the marsh, who should run it and how it should be run. A meeting was called and a letter was given to everyone telling about the thoughts of the Company and that the Government was asking the people what should be done. Another meeting was called two weeks later so that the people could talk about the problem and what could be done. In two weeks the community development officer and a government representative came back and a meeting was held.

The people were not ready to make a decision because they had many questions. The two men were able to give answers to all of the questions and the people discussed the problem in both Cree and English.

After a full day of meeting, the people decided that the question should be put to a vote by all the trappers and their wives. A committee was elected which was to write out the ballot. The committee was made up of 12 trappers.

The committee set up the ballot. If the trappers voted "yes" they were voting for the Government to take over the lease, and that the trappers would gradually take over. The trappers would gradually pay back the money spent to buy the buildings and equipment of the Company. All beaver and muskrat would be marketed together. A part of the money from the sale would be used to pay the operating expenses of the project.

If the trappers voted "no" they were asking the Government to

have the Company carry on the lease until it finished in 1964.

The vote was 50 "yes" and 40 "no." The Government and the University felt that this was a slim majority especially since about half the trappers did not vote. The people were told this and they held another meeting. They decided that because the majority were in favor that they were all in favor.

The Government bought the assets of the Company and the committee of 12 was continued by the trappers to run the trappers' end of the lease. In the first year, the trappers made almost all the decisions on how the lease was to be run except for the Government's decision to put up the money to buy the buildings and equipment.

The fur project is now in its fourth year. The last year the Company ran the lease, the trappers earned about \$15,000. The first year the trappers operated the lease, they earned about \$25,000. The second year they earned about \$31,000 and the third year about \$50,000. The figures for this spring have not been totalled.

One of the big decisions which the trappers had to make was what kind of organization they would have. They soon decided it would have to be one of two. It would be a company or a co-op. The trappers did not hurry to make a decision. They found out all the information they could. They had persons in to tell them what was needed to run a company or a co-op. Then they had some co-op people come in and hold a two-day school on what was needed. After almost two years they decided to form a co-op and this has been done.

In the first year of operations, in addition to the money paid to the trappers, the deductions which they made from fur sales more than paid the costs. In the second year, there was a slight loss. In the third year, they about broke even. The Saskatchewan Government has agreed to cover losses up to a certain figure because they are certain that once the number of muskrats returns to the average or to the number caught in the high years, the project will more than cover its

costs. At the same time, the trapper is receiving more money. In 1960, the trappers average \$200 for the season. In 1963, they averaged over \$700.

This shows that the people themselves are doing a good job of running their own business while getting help from the Government and other organizations who are there to help.

There are other things that have happened in Cumberland House, too, because of the fur project. A community council was started and this has solved a lot of problems in the settlement. A library has been started and they have been building an indoor skating rink.

With the building of the Squaw Rapids Dam which will stop floods, the people are thinking of cattle again because the land is rich.

The first year the trappers ran the marsh, they paid the Saskatchewan Government \$1,000 to help pay off the debt. Then the Saskatchewan and Federal Governments got together and decided that they would pay the debt off between them. The \$1,000 was used to give the trappers a lease on the whole marsh until 1975. This shows what can be done when people start working and planning together. They are their own bosses now and they have done this because they were willing to try to solve their own problems.

(To be continued)

Married Couples' Retreat

WINNIPEG — Father A. Carriere, OMI, directed a day of recollection on May 10 at the Cultural Centre for married couples.

Mr. and Mrs. Paul Stanley gave interesting and helpful talks on married life — its problems and solutions.

Rev. Father Fetsch, OMI, from St. Joseph's parish, spoke on how the Christian Family Movement (CFM) can aid families solve many of their own problems.

Mesdames K. Williams, R. West and L. Goddard, three wonderful ladies from the CWL of Fort Garry, provided and served dinner.

Paul Kane . . . (Concluded from p. 5)

are used as money, and a great traffic is carried on among all the tribes by means of them. They are obtained at the bottom of the sea, at a considerable depth, by means of a long pole stuck in a flat board about fifteen inches square. From this board a number of bone pieces project which when pressed down enter the hollow ends of the shells . . .

"The shells are valuable in proportion to their length, and their value increases according to a fixed ratio, forty shells being the standard number to extend a fathom's length; which number, in that case, is equal in value to a beaver skin; but if thirty-nine be found large enough to make the fathom, it would be worth two beaver's skins; if thirty-eight, three skins; and so on, increasing one beaver skin for every shell less than the standard number.

"Yellow-cum presented me with a pair of ear ornaments of these shells, consisting of seventy or eighty shells in each. His wealth also partly consisted of sea otter skins, which are the most valuable fur found on the North American coast, their usual value in the tariff being twelve blankets; two blankets being equal to a gun; tobacco and ammunition and other things in proportion. The blanket is the standard by which the value of all articles on the north-west coast is calculated.

"Independent of his wealth, he possesses vast influence over all the tribes, and has become head chief from his own personal prowess and ability, and not from any hereditary claim to that dignity. It may be adduced, as a proof of the courage of this chief, and of his personal confidence, that I saw him at the fort surrounded by, and in cheerful conversation with, several of the chiefs of the Clallums, with whom he had often been engaged in deadly conflict. His prudence, however, led him to remain inside the fort after nightfall . . .

"The next tribe lying north of these on the continent are called by the voyageurs "Babines," or Big-lips, from the fact of the females having their under lips enlarged by the insertion of a piece of wood. A small, slender piece of bone is inserted through the under lip of the infant, from below upwards, and is gradually enlarged, until a flat piece of wood three inches long, and an inch and a half wide has caused the lip to protrude to a frightful extent, the protrusion increasing with age. Great importance is attached to the size of the lip, as it constitutes the standard of fe-

male beauty; it also marks the difference between native free women and their slaves . . .

"The men sometimes wear a ring through the nose, formed of bone, or brass if they can get it; but the practice is not universal."

Paul Kane relates at length the barbaric treatment of widows and their frequent suicides to escape the cruelty. In contrast he goes on to describe the Indian legend of the ill-mannered stepbrothers who were punished by being transformed into the first porpoises.

Unique Mail System

Kane's diary continues: "An old Nasqually chief had come down to the coast to look for a favourite wife who had been carried off by some of his predatory neighbours, and, as he supposed, had been sold somewhere in Vancouver's Island. But not being successful in his search, he was now returning, and I engaged to go with him . . .

"I asked him how he had managed to escape on coming down, and he showed me an old piece of newspaper, which he said he held up whenever he met with strange Indians, and that they, supposing it to be a letter for Fort Victoria, had allowed him to pass without molestation.

"The gentlemen in charge of the various posts, have frequent occasion to send letters, sometimes for a considerable distance, when it is either inconvenient or impossible for them to fit out a canoe with their own men to carry it. In such cases the letter is given to an Indian, who carries it as far as suits his convenience and safety. He then sells the letter to another, who carries it until he finds an opportunity of selling it to advantage; it is thus passed on and sold until it arrives at its destination, gradually increasing in value according to the distance, and the last possessor receiving the reward for its safe delivery.

"In this manner letters are frequently sent with perfect security, and with much greater rapidity than could be done otherwise.

"June 10th — Early in the morning I embarked with the chief, a wife he had brought with him, and two slaves: we paddled on all day, and made good progress. In the evening we encamped under a high rock, where we found some goose eggs, of which we made a hearty supper.

"June 11th — We came to a rocky island, which was covered with thousands of seal, playing and basking in the sun. We shot several of them, as the Indians highly prize the blubber as food; but it was far too oily for my stomach. I, however, shot a white-headed eagle, and roasted him for my supper, and found him particularly good eating."

(To be continued)



PRINCE ALBERT, SASK. — Special needs in education for northern native people came under review as some 40 educators from western Canada, the Northwest Territories and Ottawa met in Prince Albert May 5 - 8 for the second "Schools in the Forest" conference.

Shown during informal discussion are: Canon Adam Cuthand, Goodsoil, Sask.; K. C. Hendsbee, Saskatchewan department of education northern administrator, Prince Albert; W. J. Wasylow, supervising principal for Indian Affairs, Battleford; W. C. Thomas, northland supervisor of guidance, Grouard, Alta.; and N. M. Purvis, Alberta associate director of curriculum, Edmonton.

Heading the agenda at the three-day conference were panel discussions on curriculum development, teacher orientation, language arts, and trends in federal-provincial education services for treaty Indians.

Travelling by air charter, the group spent one day observing school conditions in the predominantly Indian-Metis village of La Ronge. First conference of this type was held in 1963 in Edmonton.

(Sask. Gov't. Photo)

Are Majority Willing to Help?

SASKATOON (CCC) — A report just published here asks whether the majority white population wants badly enough to solve "the Indian problem."

"To what extent are 98 per cent of the population and their representatives ready and willing to commit themselves to helping the two per cent?" asks the report entitled "The Indians and Metis of Northern Saskatchewan."

The recently-released 114-page booklet summarizes a three-year study begun four years ago by the Centre for Community Studies at the University of Saskatchewan.

The report says northern Saskatchewan faces a severe problem of over-population. The economy in its present state cannot support the present population, which has doubled in the past two decades.

Outlining plans for economic development of the area, the report adds that "the fundamental question really is, how ready and willing are the non-Indian citizens of Saskatchewan and Canada to provide for the development of the Indians and Metis?"

To undertake a genuine policy of development according to the recommendations of the report, would demand enough commit-

ment on the part of the government to devote \$1,253,680 to its realization.

The amount is slightly more than half of one per cent of the present Saskatchewan budget of \$214,876,150.

Co-op. Worker Goes North

OTTAWA (CCC)—John Wickware of Saskatoon has been appointed the first field worker to take on duties in northern Canada on a permanent basis under Co-operatives Everywhere.

Mr. Wickware will conduct a program of co-operative education and development among Eskimos in the eastern Arctic. Following several days of talks with officials of the CUC and the northern affairs department, he was to leave for Frobisher Bay, N.W.T., with his wife and daughter Kathleen early in May.

Aid from the CUC was requested last year at the first conference of Arctic Co-ops. CUC field workers are supplementing work already done by the department whose industrial division has helped Eskimos organize a score of co-operatives in the last five years.

A former staff member of Federated Co-operatives Limited, Mr. Wickware is fluent in the Eskimo language.

The INDIAN RECORD is not published in July and August. Deadline for the September issue is Wednesday, Sept. 3.



Assiniboia High School student Lena Morin of South Indian Lake, Man., is now taking practical nursing at the Manitoba Institute of Technology.



Sophie Wood (in uniform) with her sister Elizabeth. Sophie is a practical nursing student at St. Boniface General Hospital. Both are from Island Lake, Man.

Conference

(Concluded from p. 1)

Canada's Indian chiefs made it plain June 4 they want both money and land from the federal and provincial governments.

During the second day of a three-day conference, the 125 chiefs voted to ask the federal government to change, expand and enlarge the powers of a proposed Indian claims commission.

The commission would hear disputes between the federal and provincial governments and Canadian Indians. But Bill C-130, to set up the commission, which has received first reading in Parliament, says that the Indians can only be given money if they win a case.

The Indians' views on the bill will be presented to the federal government within the next several months, after the National Indian Council executive studies them further.



Mrs. Gottfriedson

Woman of the Year Is Kamloops Indian

VANCOUVER, B.C. (NC) — Mrs. Gus Gottfriedsen, 46, perhaps is inadequately described as very active — but she is the first Catholic Indian selected as Canada's Mother of the Year.

The soft spoken, dark haired Kamloops Indian is the mother of 12 children ranging in ages from 26 to 4 years old, grandmother of 8 and foster mother of five orphaned boys.

CWL President

She served as first president of the Catholic Women's League when it was organized here, still is active in its work. She is the manager of the Kamloops softball team; a volunteer employment officer for Indian students seeking employment, and instructor in the Kamloops tribal dance. In her "spare time," she sews clothes for her children and grandchildren and helps her husband, Gus Gottfriedsen, who runs a cattle ranch and serves as counsellor for the Kamloops Indians.

In February, she was named Kamloops' "Good Citizen of the Year." In early April she was selected "British Columbia Mother of the Year," and a few weeks later was selected from more than 300 nominees as "Canadian Mother of the Year."

When notified of her selection for the national honor, she commented: "What a surprise! I didn't even know I had been nominated."

Two-day Trip

Mrs. Gottfriedsen hadn't traveled more than a dozen miles from her home, but she boarded a plane, April 29, and journeyed to Ottawa where she was honored by Prime Minister Lester Pearson and Citizenship and Immigration Minister Tremblay. The trip took two days, then it was back to her fulltime jobs as wife, mother, dance instructor, softball team manager, employment officer and Catholic Women's League worker.

Students Work With Indians, Eskimos

OTTAWA (CCC) — Twenty students from Canadian universities are doing voluntary summer work among Indians and Eskimos, some of whom live in conditions that a specialist has described as being "as badly off as those in Africa."

The project, resuming this summer on a basis established in 1961, is the brainchild of the Indian-Eskimo Association of Canada.

The association, an alliance of some 70 organizations, has the support of the federal government through the Indian affairs branch of the department of citizenship, and the department of northern affairs.

The 10 students working on Ontario Indian reservations for the summer are from the University of Alberta, University of Toronto, Queen's University and the Ontario College of Art.

After a week's training course by the community programs branch of the Ontario department of education, they are helping with community programs on the reserves, organizing activities for children or setting up adult education courses.

Five other students from the University of Montreal are to go into the eastern Arctic, and five from the University of Alberta in the Mackenzie area.

In the east, they will work at such jobs as resource surveying and test fishing along with Eskimo fishermen. Work in the Mackenzie area will include study of a community resettlement plan at Cape Parry, and a welfare

survey in the Inuvik, Yellowknife, Fort Smith area.

The volunteers will be supervised by department personnel, to whom they will report on their summer work.

Each will be getting only travel expenses, room and board, and \$100 in spending money for the summer. Total expenditures will be under \$10,000 for each of the two government departments.

As a low-gear "Peace Corps" at home, the project has limitations, such as the fact that it attracts only students who can afford to give up summer earnings. It will have somewhat wider appeal, officials say, if some universities can be persuaded to waive tuition fees for students doing summer work of this kind.

IOOF Presents Cheque to Indian Metis Centre



PRESENTATION of \$100 cheque to the St. John Bosco, Indian-Metis Cultural Centre was made recently by the Independent Order of Foresters. L. to r. David Hanley (Centre social worker), Don Storey, Ken Wardle, Walter Hembroff, Rev. A. Carriere, OMI, director of the Centre, Norm Renaud, Basil Hall. The IOOF, Court Ucanbria 1051, presented the cheque having read that the Centre was in need of equipment. They responded by writing the Centre director to go out and buy \$100 worth for which they would pay the bills.